

NICODEMVS
HIS
GOSPEL.



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To the Christian Reader.

THis ancient History of the
Passion, Resurrection, and
Ascension of our Lord *Iesus*
Christ, was first written in *Hebrew*
by *Nicodemus*, a Prince of the Jews,
who came to our *Saviour* by night,
and learned from his own mouth
the mysteries of our faith, (as the
Gospell of *S. Iohn* doth more plain-
ly declare) and was also present
among the Jews, (yet no wayes
consenting to our *Saviours* death,
but earnestly disswading the *Iewes*
from it, as much as in him lay)
when they accused him to *Pilate*,
as then the chief President of *Iury*,

under the Emperour of *Rome*, *Tiberius*.

Out of Hebrew it was afterwards translated into Latine by *Theodosius* the Emperour, and out of Latine into French by Bishop *Turpin*. Now having compared the Originall Hebrew both with the Latine and French, I have (for thy good) rendred it into English, as neere as may be to the principall or first truth, which as it is not of like authority with the other four principall Gospels, so is there to be found nothing herein contradictory or repugnant to any of the rest, but such as may rather conduce to the augmentation of thy faith then otherwise. Nor is it my meaning that any man should give such faithfull credence unto this History, as to the other holy Gospels,

al-

though many things may be as true as the rest, but yet not of like authority, for Christ (as Saint Iohn saith) did many things which the Evangelists wrote not, and therefore though not of like credit, yet are they not utterly to be rejected. Thus wishing thee all spirituall comfort, I rest,

Thine in Christ Iesus,

J. W.

Faults escaped, correct thus.


Page 2. line 2. read *will undoe.* p. 10. l. 7. & p. 11. l. 4. *ibid.* l. 18. & p. 12. l. 2. & 10. & p. 13. l. 14. & p. 16. l. 23. & p. 19. l. 18. & p. 23. l. 7. and elsewhere, for *with* r. *what.* p. 14. l. 23. r. *Gods Son.* p. 20. l. 1. r. *assent to.* p. 22. l. 16. *dele A.* p. 25. l. 17. r. *cast lots.* p. 28. l. 5. r. *that were.* p. 30. l. 1. r. *she grew.* p. 31. l. 7. r. *sell it.* p. 42. l. 12. r. *since that.* p. 44. l. 3. r. *we closed.* *ibid.* l. 21. r. *behold me.* p. 49. l. 22. r. *privy.* p. 50. l. 7. r. *the sea.* p. 57. l. 11. r. *come twice.* *ibid.* l. 16. r. *I say.* p. 62. l. 2. r. *this thing of blisse came.* p. 63. l. 4. r. *saying wi. h.*



I

NICHODEMVS
H I S
G O S P E L.

C A P T E R I.

NNAS and Caiphas,
Symeon, Datan, Dama-
liel, Iudas, Leuy, Nepha-
lim, Alexander Zarius and
many other Iewes came
to Pilate, and accused our Lord I E S U
Christ in many things; and thus they
sayd. We know wel, that he is the son of
Ioseph the carpenter, and was borne of
Mary, and thus he sayeth. He is gods son,
& king; and not onely that, but the Sab-

both day which is giuen to vs for ease & rest, he breaketh and so he will vndo our law, Pilate answered & said, What is that that he hath done, & how may he breake our law? The Iewes answered and said. We haue by our law, that no man should do worke vpon the Sabbath day: and this IESVS with his false crafts healeth many maladies, as blind, lame, crooked, & mezel & thus he breaketh the Sabbath day with his false crafts; Pilate said, How may he do such things by euil working? The Iewes answered; For he is an euil worker, & by the Prince of deuils, that is Beelzebub, he casteth out deuils, & thus through deuils are al these works done by him. Pilate answered thus, By that ye say that Beelzebub is prince of deuils, is not he a deuil. It was neuer hard, afore this time that a mā might do such workes by the deuil, but by the vertue of God I suppose that he doth such workes, and for the commonweale he healeth al sicke, and for his wel doing ye accuse him. Then the Iewes answered, Sir we pray you, that you would cause him to come before you, and ye shall heare what he wil say. Then Pilate cal'd

a Sargeant, and bad him go and bring IESV thither. Then went the Sargeant, and kneeled before him, & he cast a cloth vpon the ground, that he had in his hand, and said to our Lord IESV CHRIST, Sir go vpon this clothe, for the Iustice wil speake with you. When the Iewes saw the Sargeant do such worship vnto our Lord, they cryed to Pilate, and said, Why cometh not this Sargeant forth lightly with IESV We see wel, he doth worship vnto him, as tho hee were a King, and hath cast his clothe afore him. Then Pilate called the Sargeant, and said vnto him. Why diddest thou such worship vnto him? The Sargeant answered, and said, I saw IESV come into Ierusalem vpon an asse, and there I saw folke spread clothes vpon the ground before him, and did him reuerence, & he went thereupon; and then I saw another company of children with brāches and flowers in their hands, singing Hosanna in excelsis. Blessed be thou that comest in the name of our lord. Than say'd the Iewes to the Sargeant. The children of the Hebrewes singeth Hebrew, & thou art borne in Greece, how

vnder-

vnderstandest thou Hebrew. The Sargeant answered hereto, & said; I asked an Hebrew & he told it mee, Than sayd Pilate to the Iewes, What is Hofanna? The Iewes answered, It is to say, Make me safe, Lord saue me. Then said Pilate to the Iewes, Lo your selues beare witnes of the words of your owne children, what hath then this Sargeant misdone, that ye blame him thus without a cause? Then said Pilate to the Sargeant, Bring I E S V afore mee, & looke that thou bring him, as it pleaseth thee. Then the Sargeant went to our Lord I E S V into the parler, and did reuerence and worship to him, as he had done before, and sayd to our Lord I E S V. My Lord, Pilate the high Iustice wil speake with you. And as our Lord I E S V entred into the parloure, there were Sargeants that held maces in their hands, and at the comeing in of our Lord I E S V, the maces bowed downe vnto our Lord I E S V, vpon which maces were images of gold after the Emperour. And when the Iewes saw that the maces with the images bowed downe, and did reuerence to our Lord God, then cryed

they out vpon them that held the maces.
And when Pilate saw that, he sayd to the
Iewes. Maruel ye not that the images
vpon the maces, which they hold in their
hands bow downe? it seemeth to mee
that without reason ye cry vpon mee.
Than sayd the Iewes to Pilate. We see
verely that they bowed downe to him,
and did reuerence vnto him. Then called
Pilate the Sargeants to him and sayd to
them. Why let ye your maces bow downe
to IESV. And the Sergeants answered,
and sayd, Sir we be Paynims & Sergeants
of the temple, but when IESV came in,
they bowed towards him, vnknowne to
vs, and did reuerence vnto him. Then said
Pilate to the masters of the law. Chuse
you of the most mighty men among you,
and let them hold these maces, and then
shal we see, if they wil bow or not, When
this was done, Pilate commanded them
to hold the maces surely. And the he said,
and swore by holy Cesar, if that the ima-
ges on the maces bowed downe, when
that IESV cometh in, that they should
fore forthink it. Then said Pilate to the
Sargeant, whose name was Akaria, let

out the Lord I E S V and bring him in, as it liketh thee to bring him. Then went our Lord I E S V out of the parlour and Pilate called them that held the maces, and swore by the might, & the height of holy Cesar that if the images bowed downe, when that I E S V came in, he should smite of their heades. Then commanded Pilate, that I E S V should be brought in. And the Sergeant brought him in, as he had done before, when that our Lord I E S V, entred into the parlour, the images bowed downe, and did reuerence to our Lord, like as they had done before, And when Pilate saw that, he was greatly abashed, and so rose vpon his feete, and as he was riseing vp there came a messenger from his wife whose name was Procula, and this messenger deliuered a letter to Pilate, & thus it said. Pilate be not against this righteous man, for I haue this night wonderfully dream'd of him, and by that I know wel that he is a righteous man, And when Pilate had read the letter he said to al the Iewes, Sirs, ye know wel that my wife is a Paynim, and ye know wel that she hath edified many of your

Mat. 27

b.

Syna-

Synagogues she sendeth to you , that she knoweth this man for a righteous man, for much tribulation and disease hath she suffred this night for him, Then said the Iewes to Pilate. Haue we not told thee that he is an euil man, and worketh by the deuils craft, for by deuils hath he thus entised thy wife.

C A P T E R I I .

THAN called Pilate our Lord to him, and said thus. Seest thou not that al the Iewes beare witnes against thee , and thou giuest no manner of answere. Then said our Lord I E S V vnto Pilate. Euery man hath power to speake with his mouth be it good or euil , and so shal ye wel see , Then said the Iewes vnto our Lord I E S V S. *Mas. 2. cd.* What shal we see. We know wel that thou wert begotten in fornication , and for thy birth did Herod slay al the children in Bethleem , and in the
country

countrey round about that were within
 two years of age : and Ioseph and Mary
 went into Egypt for dread of Herod, and
 when Herod was dead, they came againe
 into the citty of Nazareth. And when Pi-
 late hard this, he said vnto the Iewes. Is
 this the same I E S V then, whome Herod
 sought for to slay. And the Iewes answered
 and sayd, that it was hee; Then was
 Pilate much more perplexed than before.
 And so there were twelue Iewes that
 drew themselues together, and thus they
 said to Pilate, Sir we know wel that this
 man is not borne of fornication, for we
 know wel, that Ioseph wedded his mo-
 ther, and so he is not borne in fornication.
 Then said Pilate to Annas and Caiphas.
 It seemeth that your words be not true;
 for Ioseph espoused Mary, as they say,
 that be of your owne folke; Then said
 Annas and Caiphas and other Iewes that
 I E S V our lord was borne in fornication,
 and that he was an euil doer, and that his
 disciples were forrainers and profelytes;
 Then spake Pilate to Annas and Caiphas
 and asked them what was profelytes.
 And they said that profelytes were pay-

Mat. I.
 c.

nims children and so were his disciples; and for that say we, he is borne in fornication. Then answered the twelue men, whose names were these Lazarus, Astorius, Antomius, Iacob, Serius, Gamaliel, Isaac, Ciues, Azarius, Agrippa, Amenus, and Iudas. We say, we are not profelytes, but we are Iewes children and we say truth, that we were present when Ioseph espoused Mary. Then called Pilate, these twelue men that said thus, and he coniured them by the height of holy Cesar, if that he were not borne in fornication, that ye beare witnes, & surety, & sweare before al this people. And these twelue men, answered Pilate, and said. We haue by our law, that we ought not to sweare, for it is sin, but we wil sweare by holy Cesar if it be not as we say, we wil be culpable of death, we see wel that I E S V is not borne in fornication, to bee beleeu'd by their word, And we say al (said the other, that he is borne in fornication, and that he is an euil worker, And thus he saith that he is gods son, and thereto a king, and yet thou wilt not belecue vs that haue the law to keep. Then com-

manded Pilate that al should go out of the parlour saue these twelue men that said, our Lord was not borne in fornication, and he commanded also that our Lord I E S V should be led out vnto the one side of the parlour. Then said Pilate to these twelue men. For what cause is it that they wil bring I E S V S to death, and they answered and said, that the masters of the law had him in hate, because that he healed maladies & sicknes vpon the Sabboth day. Then said Pilate, I see wel, for his good works they wil slay him. Thē wēt Pilate out of the parlour full of heauines, & said to al the Iewes, I haue witnes, that I can find in this man no point of death. The Iewes answered, if he had neuer beene an euil doer, we had not deliuered him vnto thee, Then said Pilate to the Iewes, that there should be no man slaine but by mee. Then entred Pilate into the parlour againe, and called our Lord I E S V vnto him and said, Art thou King of the Iewes? Our Lord I E S V answered againe, Sayest thou that of thy selfe, or haue others said that to thee of mee. Then said Pilate, vnto our Lord

I E S V Christ, Thou wotest wel that I am
 no Iew, But thine owne nation, the bi-
 shops and princes haue deliuered thee to
 mee, but I wote not, ~~what~~ euil thou hast
 done the, if thou be King of the Iewes, tel
 mee. Our Lord answered him, My king-
 dome is not of this world, for if my king-
 dome were of this world, my ministers
 would surely strue, that I should not be
 deliuer'd ouer by the Iewes vnto thee, but
 now my kingdome is not from hence,
 Then answered Pilate, I see wel thou art
 a king the. Then answered our Lord I E S V,
 Thou saiest that I am a king, For this pur-
 pose was I borne, & therefore came I into
 the world, that I might beare witnes vnto
 the truth; Euery one that is of the truth,
 heareth my voice. Then said Pilate, ~~with~~ ^{which}
 is truth by thy word, there is little truth in
 the world. Our Lord said to Pilate. Vnder-
 stand truth, how that it is iudged on earth,
 of them that dwel therein. And thus said
 Pilate to the Iewes I take witnes both of
 heauen and eath, sun, and moone, that I
 can not find any cause of death in this man,
 Then answered the Iewes, is not this a
 great cause, that he saiet of the tēple, that

he could destroy it, and raise it againe in three dayes. Then said Pilate, ^{with} temple is that, which he speaketh of, And the Iewes answered, that it was the temple of Salomō, that was building forty seuen yeares, and this I E S V S said, that he would destroy it, & raise it againe in three dayes. I am (said Pilate) without guilt of spilling this mans blood: and that shal ye wel see, ^{*whom} ~~with~~ wil ye do with him? The Iewes that were ful of enuy cried al with one voice. The shedding of his blood he vpon vs, and vpon our children.

C A P T E R I I I .

How Pilate tooke counsel of the most ancient men of the law, as bishops and others.



THEN Pilate tooke of most ancient men, Bishops and others masters of the law, & said, Sirs do not against this innocent man, for I do you to wit, that he is not worthy to dye Is not he more worthy

worthy that healeth maladies, than he that breaketh the Sabbath day? Then said the Iewes. Ah good iudge take heede, if any man hath done a forfeit against Cesar, were he not worthy to dye, And then Pilate said vnto them, yes. Then said the Iewes, much more is he worthy that forfeiteth against God, for he said himselfe that he is gods son, for when we coniur'd him that he should tel vs, whether he were gods son or not, he denyed it not, & yet he said, that we should see the son of man, sitting at the right hand of the god head, and coming out of the clouds of heauen. And when Pilate hard this, he led our Lord I E S V vnto the other part of the parlour, and said vnto him, Man I know not what I may do with thee; Then said our Lord I E S V to Pilate, Moyse, and the prophets here before preached of my Passion, & of my Resurrectiō. Whē Pilate hard this he pronounced al the words of our lord to the Iewes. And anone the Iewes said to Pilate. ~~What~~ wouldest thou heare more of his false flāders. Then said Pilate, Take him into your Sinagogue, & iuge him there according to your law. The Iewes answer'd.

Mat. 26

Mar. 14

8.

Our law commandeth that if any man sin or trespas against another man, he shall draw himselfe forty two dayes out of the temple, and he that sinneth or trespasseth against god by flāder, our law bid-
deth that he shall be stoned to death, And for as much as I E S V S saith that he shall sit in heauen vpon the right side of the di-
uine maiesty, and that he shall come from heauen in the clouds; for this sclaunder we wil that he be crucified. Then said Pi-
late It is not good, that ye do this, Then Pilate looked about him, and saw many men and women that wept sore, & held their countenance vpon him. Then said Pilate to the Bishops of the law, I see wel,
that much of the people wil not that this man dye. Then sayd the masters of the law, Good iudge we see wel, hee must dye, and for dread of worse death, hee may not liue, What is the cause, that hee should dye for; The Iewes answered, Be-
cause that he said, that he is gods son, and therewith a king.

CHAPTER IIII.

*How Nichodemus spake to Pilate for
IESV.*

NICHODEMVS spake then to Pilate who was a worthy Prince of the Iewes, and thus he said; I haue oftentimes spoken to the masters of the law, & to al the Iewes, and thus haue I said vnto them. That vngodly and vniustly they do amisse against IESV, for many glorious signes and tokens hath he wrought among vs, that neuer any of our forefathers wrought afore vs, & therefore I counsel you let him go, and do him no more harme, for if the tokens and miracles be of God, that he hath wrought, they shal endlesly endure after his dayes and if they be not of God, but by enchantment, or by some charme; they shal not endure. For Moyfes that was of God shewed many signes in Egypt, which that God bad him do afore King Pharaoh, the were there two men Iannes and Iambris

*Exo. 7. 6
2. Timo.*

the which were iuglers and witches that deceiued the people, they shewed the same signes that Moses did: But the Egyptians beleeued the tokene to be of God, and because they were not of God, they perished, and al that euer held with them. And therfore I say, let this man go, and do him no more harme, for I say of a truth, he is not worthy to dye, and peradventure this I E S V S may be a prophet sent to vs, as Moyfes said to our forefathers, that our Lord God should chuse and sent a prophet of our owne natiō, & that we should heare and beleue him as God himselfe, And peradventure this may be the same man that God spake this of: If this I E S V S be the same man sent of God, he is come to the saluation of al mankind, so they beleue on him truely, and vnto the condemnation of them that beleue not aright, as our Lord God said vnto Moses, that if any man refuse that prophet and wil not heare what he shal say in my name he shal be put out of my people. Al this haue I said vnto the princes of the law. And when the Iewes hard this that Nichodemus sayd afore Pilate, they sayd

Dut. 18.

c.

Aet. 3. d

and 7. s.

Dut. 18.

Ioan. 1.

thus:

thus; We see wel that thou art a disciple of I E S V, and therefore thou speakest for him. Then said Nichodemus to the Iewes, Ah, then, is not this lord Pilate a disciple of I E S V, that hath spoken thus for him? Is not he the high iustice vnder Cesar the Emperour? When the Iewes hard this, then said they to Nichodemus. Ye take thou the truth of I E S V, and mayest thou haue thy dwelling place with him. And then lift vp Nichodemus his hands to heauen and said God grant that I may haue part of the truth of I E S V, and a dwelling place may I haue of him, God grant that it may be so as ye haue sayd.

CHAPTER. V.

*How certaine Iewes shewed to Pilate the
miracles that Christ had done for
some of them.*



AND anone there start fort Iew
afore Pilate, and thus he said; My
Lord Pilate, I lay sicke in my bed

Io. 5. a. b

thirthy

thirthy eight yeares, and euery day for the
 most part in peril of death, and so it befel
 that my Lord I E S V came by mee, & had
 pittie on mee, and then he bad me take vp
 my bed and go into my house, and anone
 with his words I was made whole, And
 anone after came another Iew before Pi-
 late, and thus he said, My lord Pilate, I was
 Lu. 8. f. purblind as my Lord I E S V passed afore
 mee, I said to him I E S V thou son of Dauid
 haue mercy on mee, and he put his hands
 vpon mine eyes, and then I saw. And then
 another Iew that stood afore Pilate said,
 S. I was mezel, and a leper, and my Lord
 I E S V Christ made me whole with his
 Mat. 8. word; After this came an aged woman
 a. afore Pilate, and said, My lord Pilate I was
 diseased with the red flux three yeares and
 Mat. 9. c vpward & I did but touch the hemme of
 the vesture of my Lord I E S V and anone I
 was made whole of my disease, and ther-
 fore, my Lord Pilate, haue mercy on him,
 & put him not to death, And when Pilate
 hard this, he feared, And straight a great
 cōpany of Iewes, whome our Lord I E S V,
 had healed, cryed al with one voice, A
 great Sauour of the people is the Lord

I E S V. When Pilate hard this, he said vnto
 Caiphas and Annas, and other masters of
 the law, I meruaile why youre fore fa-
 thers, princes and byshops of the law, did
 not heale men of their infirmities, as this
 mā doth; And they answered not a word
 thereto. And the men that our lord had
 healed, cryed with one voice. Our blessed
 Lord I E S V hath wrought many diuine
 miracles for hee raised Lazarus frō death *Jo. 11 f.*
 to life, which had lyen dead foure dayes in
 the earth, And our Lord I E S V by the ver-
 tue of his words, reised him out of his gra-
 ue, and brought him alieue amongst vs, and
 his sisters, & made him at the rable, When
 Pilate hard this, he was much abashed for
 feare, and cryed with a loud voice to the
 Iewes, and said; Men, ^{what} is this, that ye
 wil doe, I see that without guilt, ye wil
 shed the bloud of him, that hath wrought
 nothing amisse. Then Pilate rose vp, and
 tooke Nichodemus to him to him, & those
 twelue men which said that our lord was
 not borne by fornication, and thus he said
 vnto thē; Sirs I haue great affiance in you,
 tel me what I shal do with him: And they
 said, Sir wee cannot tel, but we wil neuer
 assent.

~~Assent~~ assent to the wil of the masters of the law, and the other Iewes. And he said vnto them, Ye know wel, that it is a custome among vs to deliuer a prisoner to the people for the honour of our Sabboth, that high day of sacrifice, & ye know wel that I haue in my prison a notable prisoner a manslayer, who is worthy of death, whose name is Barabbas, wil ye that I deliuer him or else I E S V which is without guilt, and not worthy to dye? The princes, and the byshops, and the old men said with one voice, we wil, that thou deliuer to vs Barabbas. Then said Pilate, What wil ye then that I do weth I E S V which is called Christ? Then said the Iewes with an hye voice, Let hom be crucified. And some said, if thou let him go thus, thou art not Cefars freind sith that he speaketh this blasphemy, that he is gods son, and thereto a King, for whosoever saith that he is a King, speaketh against Cesar. And when that Pilate hard this, he was wondrous heauy, and thus he said to the Iewes, Euery day from the beginning ye haue been contrary to them, that haue done wel to you,

and

Mat. 27

e.

Mar. 15

b.

Iu. 23.

b.

Io. 18. 5.

and to him ye haue done much harme
 and much tormenting. Then said the
 Jewes. What is hee that hath done so
 much good for vs ? Then said Pilate,
 Our God which hath holpen you and
 deliuered you out of the hands of
 Egypt, which drowned your ennemyes
 in the deepnes of the red sea, and led you
 thorow the waters of the sea, as dry as
 ypon the land; and also in defart he rained
 ypon you Manna, and made water come
 out of the hard rocke in defart, which ye
 drank of, and al your beasts, & he gaue you
 also the ten commandements of the law,
 and in al these commandements he hath
 charged you with, ye haue beene contrary
 to your God, as when ye made a calte
 to be your God, who would haue disin-
 herited you and destroyed you, had not
 Moses your master been that praied to
 your God for you, for the peril that ye
 were in. And now ye say to mee, that
 I hate my king and am not his freind,
 if I deliuer this man I E S V S, who
 hath cured much of your people of
 many infirmities, who is your King, that
 neuer did euil, but euer much good,

Exo. 14.

1.

Exo. 16.

a.

Exo. 17.

a.

Exo. 20.

a. b.

Exo. 32.

a.

When

Mat. 2.

4.

When the Iewes hard this, they were full of anger, and melancholly, and thus they cryed al together, & said, Our king is Cesar, Emperour of Rome, for we know wel that I E S V S is no king, tho kings sought him in Bethleem, & said that they sought the king of the Iewes, and offred to him guifts, but yet is not hee therefore a king, We know wel that when Herod hard say, that they sought the king of the Iewes he would therfore haue flaine him. And so did he slay thousands of children in Bethleem, and al the country about for his sake as we told you before, When Pilate had hard this he commanded them to be stil, & then said he vnto them, ^{deed} A, and is this he then, whome Herod sought to slay, And the Iewes answered, & said that this was he and anone Pilate commanded water to be brought vnto him, and before them al, he washed his hands saying, I am guiltles of the spilling of this righteous mas bloud, but the bloud of him be vpon you, & ~~vpon~~ you, & vpon your children. But they spake earnestly with loud voices, requiring that he might be crucified, and their voices preuailed, When Pilate saw that it auailed

Mat. 27

c.

Lu. 23.

d.

not to speake, but that there would be more tumult, he gaue sentence that their request should be fulfilled and so he let loose vnto thē him that was laid in prison for man slaughter & insurrection, whome they required, but gaue IESVS ouer to them to do with him, ~~when~~ they pleased.

CHAPTER. VI.

How Pilate commanded the Jewes, that no vilaines should put Iesu Christ to his passion, but onely knights.

THEN commanded Pilate, that a great cōpany of knights should be brought afore him into his parlour. And then Pilate gaue the sentence vpo our Lotd IESV CHRIST and thus he said vnto him, Thine owne people hath disproued al, that euer I haue spoken for thee, and therfore do I cōmand, that no man lay hands on him, vnles he be a knight or of gentle blood, for it is not fitting that a king should be slaine of villaines; and therfore I cōmand
that

that first he be scourged, to the pleasure of
 the chiefe princes, and then lift him vp
 on the crosse, and with him two theeues
 which haue been euil doers, one Dismas,
 and the other Gesmas, and let them be
 flaine by vailaines, & let no nobles touch
 them; Then our Lord IESV was led out
 of the parlour, and the two theeues with
 him, and they led them into another par-
 lour, wherein their was a pillar of white
 marble, and there they dispoiled our Lord
 IESV of his clothes, & bound him naked
 vnto the pillar, and there they beate him,
 and scourged him with yerds and whips,
 in so much that there was no skin left
 whole vpon him, And this was a pittiful
 fight to behold that blessed body standing
 naked before al the people, scorning, and
 sayeing thus to our Lord God in his scour-
 geing, Do glodly our king, for this is our
 first beginning, And then the masters of
 the law said vnto the knights. Put on our
 king a soft garment, & let vs crowne him
 for our king, And then the knights did
 vpo him cloth of silke, which for the abun-
 dāce of bloud was so clung to him, that at
 the pulling of, it was an hūdred fold more
 paine

Mat. 27

d.

Mar. 15.

h.

Io. 19. a.

paine to him thā was his scourgeing. And when they had pulled of this garmēt, they did on him a red mantle of silke, and after that they set a garland of thorns vpon his head, that the thorns peirced into his braine, & so at the last they led him to the crosse, & there they crucified him between two theeues, Dismas on the right side, and Gesmas on the left, And then they put to his mouth, a spong ful of eysel and gal that he might drinke thereof, And thus that blessed Lord I E S V suffred al that euer they would do vndo him. And then our Lord I E S V looked vp to the father, & said thus, ô father, forgiue them for they know not what they doe. And then the knights cast lost vpon his vesture, to wit, who should haue it, And then the princes of the law with byshops and many others cryed vnto our Lord I E S V, and thus they said; Thou hast healed many other, and canst not thou heale thy selfe, If thou be gods son, come downe from the crosse, and we wil beleue in thee, And then said the knights in scorne. If thou be the king of the Iewes, deliuer now thy selfe, And then Pilate wrote a bil,

Lu 23.e.

Io. 19. e.

Mat. 27

d.e.

Mar. 15

Lu. 23. e

Io. 19. d.

vpon

*Im. 23.
e.f.*

*Luc. 23.
f.*

vpon which was written, I E S V S Naza-
renus Rex Iudeorum; that is to say I E S V S
of Nazareth king of the Iewes. And this
was written in Hebrew, Greeke, & Latin;
and this title they put aboue his head vpon
the crosse, Then Gesmas the theefe that
did hang on the left side of our Lord, said
thus to our Lord I E S V. If thou be God,
deliuer both thy selfe, & vs, Then Dismas
that hung on the right side of our Lord
I E S V, blamed him for his words, & thus
he said vnto him: It semeth by thy words,
that thou drest not God, nor beleueest
in him, and therefore artendlessly damned,
for wilt thou wotest, that wee haue deser-
ued to suffer death, but he hath right
nought forfeited nor misdone, and vnde-
seruedly is brought hitherto, And when
Dismas had said these words, he looked
vpon I E S V and thus he said, Lord I E S V
be mindful of me when thou comcest
into thy kingdome, Then answered I E S V
vnto him, and said, This day shalt thou be
with me in paradise. And it was about the
sixth houre, and there was darknes ouer
al the earth vntil the ninth houre, and the
son lost his light, & the veyle of the tēple

was

was rent downe to the ground in two parts, some say, that an Angel did it with a trace of fire, And this angel said (many heareing) I am witnes of the passion of IESV Christ. After this, our Lord IESV Christ cryed with a loud voice, and said, Father into thy hands I commend my Spirit, And he bowed his head, and yeelded vp his soule vnto his father. And then the Iewes comanded that a knight should be brought forth whose name was Longinus, and him they made to put a speare to IESVS side. This Longinus was blind, and so the princes of the law made him to pierce our Lord side, and there came out of his side both blood and water; and the blood ran downe, by the spears shaft, vnto Longinus his hand, and he by aduenture wiped his eyes with his hand, and anone he did see: And when Centurio, that was prince ouer the Iewes saw the tokens that were befallne; he glorified God and said, Of a truth this man was righteous and gods son indeed, and that is wel seene by the tokens that are befallne. And so al the people that were there when they saw the works of the power of our Lord, they

Io. 19. f.

Lu. 23. f.

smote their beasts with their hands and returned.

CHAPTER. VII.

How Centurio told Pilate of the wonders that done at Christs passion; and of the fine cloth or sindony.

AND Centurio told Pilate, al that was befallen. And when Pilate hard it, he was wondrous heauy & sorry, and for sorrow & heauines he did not eate, nor drinke that day. Then called Pilate the Iewes, and thus he said vnto them; Maruaile ye not, at the tokens that here be false at the passion of IESVS that the sun lost his light and also the day; And the Iewes said Pilate, Sir, it was the eclypse of the sun, as we haue vnderstood of wise me afore vs. Then said Pilate, how may it be, that the veyle of the temple is smitten a sunder and many graues opened, and the dead men rite vp from death to

life?

life ? hath the eclipse of the sun done
al this. And al these tokens they say are
befalne in the citty of Ierusalem, and if
ye beleue not me, ask Centurio, and
them that were with him, which kept
I E S V. Then were these men brought
forth before the Iewes, which bare
witnes, and thus they said; Of a truth
we saw; that at the death of I E S V the
earth groned; and shooke, as water doth,
when it is moued, and we saw that many
bodies arose from death to life; and by
these tokens we beleue that this I E S V
is gods son. Then the apostles, and the
holy women, that had followed our Lord
I E S V from Galilee, seeing what was hap-
pend; withdrew them by themselues.

Then Ioseph of Arimathea intended to
buy a precious cloth, to enfold our Lord
I E S V in, when he had got grant of Pilate
for to haue the body: and on this wise
came Ioseph by this precious cloth; There
was a knight of Capernaum, whose na-
me was Leny, this knight married a yong
Lady, and by proceffe of time they had a
daughter, whome they called Syndonia,
and her they put to learning, so that in

Lu. 23. f
Mat. 27
f.
Mar. 15
d.

processe of time she grew to be a curious worker, as of clothes of gold, and clothes of silke, After a while, according to Gods wil, this Leuy dyed, and then his wife for the great loue wherwith she lou'd him fel into a great sicknes, euen into a cold palsey so far forth, that she could not moue hand nor foote by the means whereof, she fel into so great pouerty that she had not to liue vpon, but by the wook of her daughters hands, And so it befel that neare vpon the same time, that our Lord Iesv suffred this Lady said to her daughter: My daughter Syndonia thou knowest wel that our great Sabboth day is neare, whe we must eate our Paschall lamb, and on this time is the great market at Ierusalem, therefore good daughter, go and array thy selfe, and take some of thy worke that thou hast wrought, and buy there such things as are needful for thee & mee, at this holy time. Her daughter Syndonia answered to her mother and said; Deare mother your wil shal be done, but I do you to vnderstand that I haue wrought the most curious cloth, that euer was made, for it fel so graciously in my work, that it is more curious than

than I can skil; Then the Lady said to her daughter, let me see that clothe, And Syndonia shewed the cloth to her mother. And when the Lady saw the cloth, she said thus. Blessed be that Lord, that hath made thee to work such a cloth; & daughter vpon my blessing, sel it to no man, vnles he tel thee what he wil do with it, And then this mayd Syndonia washed & balmmed and arayed her selfe to the market, And in the market stood Ioseph of Arimathea with much people, speaking of our Lords death; And by aduenture this mayd Syndonia came before him, And Ioseph of Arimathea espyed the cloth that hanged on her arme, and asked her, if she would sel that cloth. And she answered, and said, Yes Sir. And then Ioseph asked her the price, And she said, Thirty befaunts. And Syndonia fel downe to his feete, prayeing him that he would tel her, what he would do with that cloth, And then he answered, her and said, Daughter, this day is dead an holy prophet, whome man called I E S V S of Nazareth, and that holy prophet, I purpose for to bury and in fold in this cloth, therefore tel me who

made this cloth, that I haue bought of thee. And the Virgin said, that she herselfe made it. And Ioseph asked her name, And she said Syndonia. Then said Ioseph, Now after you wil I cal this cloth, for it shal be called Syndonia; And then this maide went home to her mother, and told her how she had sped, For her mother asked her what should be done with that cloth, And Syndonia told her that the holy Prophet, who was at that time dead, should be buried therein, And who shal bury him therein, said this Lady; And Syndonia said that Ioseph of Arimathea should bury him therein; And when the Lady hard this, shee said thus. Would my Lord God, and that Prophet that I had giuen that cloth to his buryeing: And anone with the word she was holer, than euer she was afore; And by and by, the Lady and her daughter fel downe to the ground on her knees and thanked our Lord God for this glorious miracle, And so afterward our Lord gaue them such fauour, that the mother was married to a worthy duke, and her daughter was a great lady in Rome, And so they liued
euer

euē in the fear and seruice of our Lord. And when Ioseph of Arimathea had bought this precious cloth, being Lord and ruler euē al Pilates men (he was also a perfect good man and righteous, he was not assenting to the accusations & words of the Iewes, he wayted for the kingdome of God) he came boldly into Pilate, and asked him the body of I E S V S, and Pilate granted him it. Then this Ioseph and Nichodemus tooke downe the body of I E S V from off the crosse, and him they wrapped in this Syndonia, that Ioseph had bought. And they buried him in a new monumēt of Iosephs, wherein neuer man was buried before. And then the Iewes would haue slaine Ioseph, and the twelue men, who had spoken for our Lord I E S V afore Pilate, and also they would haue slaine Nichodemus, and al those whome our Lord had healed of many great infirmities because they had declared afore Pilate al his good works that he had done in euery place.

Mar. 15
d.
Lu 23 g.

CHAPTER VIII,

How the Iewes conspired against Nichodemus and Ioseph.

THEN Nichodemus shewed himselfe to the Iewes, because he was their prince and gulde, And soone after there gathered a great multitude of Iewes together in the temple, before Nichodemus, who said thus vnto them. How may this be, that ye are entred into this holy tēple, who haue your hands bloudy by the death of IESVS that righteous man, whō ye haue vniustly crucified. Then answered to Nichodemus Annas and Caiphas, Simeon, and Datan, Damaliel, Iudas, Leuy, Neptholim, and all the other Iewes, How art thou so bold to come amongst vs, who art consenting to IESVS and therefore such part, as he hath, must thou haue with him in this world. Then answered Nichodemus and said: Amen, The peace of IESV be with me in this world, and in that other without end,
And

And the Iewes answered & said, Amen;
 And as Nichodernus were thus speaking
 came Ioseph of Arimathea among them,
 and said thus to the Iewes. Why be ye dis-
 pleased with me, and angry, because I
 asked of Pilate the body of IESV? I do you
 also to wit, that I haue buried him in my
 new monument, and enfolded him in a
 precious clothe called Syndonia. And I
 say to you that ye haue wrought euil, and
 done sinfully, in that ye haue vniustly cru-
 cified IESV without deseruing; and also
 maliciously ye pierced his side with a
 speare: And whē the Iewes hard this they
 apprehended Ioseph, and cōmanded him
 to be kept wel, & thus they said to Ioseph.
 We know wel that thou art not worthy
 to haue a buryeing place among vs, for we
 shal giue thy flesh and carkasse to wild
 beasts and foules, and to be deuoured by
 dogs. Thē Ioseph spake these words vnto
 them. Ye be like to proud Goliath: as the
 prophet speaketh. To me belongeth ven-
 geance, and I wil repay it, saith God, and
 ye, when Pilate washed his hands & said I
 am not guilty of this mās blood shedding,
 ye answered & said, The blood of him be
 vpon

Dut. 32.

e.

Ro. 12. d

Mat. 27.

c.

vpō vs, and vpō our children wot it wel
 that frō that time forward,shal the wrath
 of God come vpon you, and vpon your
 children as ye your selues haue said: And
 when the Iewes hard this they were very
 wroth, and put Ioseph into a dark prison,
 and shut the doore strongly, and put the-
 reto keepers. Then Annas and Caiphas,
 and other Byshops of the law purposed to
 assemble themselues after the Sabboth
 day, for to slay Ioseph; and when they
 were assembled they sent to the prison,
 and opend the doore, but they found not
 Ioseph therein, wherfor they were sore
 abashed.

CHAPTER. IX.

*How one of the knights that kept the Se-
 pulcher of our Lord, came, and told the
 masters of the law that our Lord
 was gone into Galilee.*



ND as they were in this great
 astonishment, anone they entred
 into their Synagogue, & amōgst
 them

them came there one of the knights that
 kept the sepulcher, and to them he told full
 heauily, that our Lord IESV was not in the
 monument. And the masters of the law
 asked him, Where they had done him,
 And the knight answered them and said;
 As we kept the graue, the earth shooke, &
 then we saw verely that an angel descen-
 ded from heauen, and rolled the stone fro
 the monument and set himselfe thereupō,
 And his face was very bright, and his ve-
 sture as white as snowe, And for the great
 feare we had, we lay as we were dead,
 Then hard we the angel say vnto the wo-
 men, that came to the sepulcher feare not,
 nor be dismayd for I know wel that ye
 seeke IESV who was crucified, but I do you
 to wit, that he is risen, & is not here, for ye
 shal see him in Galilee as he said to you be-
 fore, And when the princes of the law
 hard this, they said to the knight, Is IESV
 then aliue? we cannot beleue this that ye
 say. Then the knight answered thē IESVS
 hath done many miracles, which ye haue
 hard and seene, and ye beleue them not,
 how should you then beleue this. But
 your demand is good, When ye ask.

Mat. 28.

a.
Mar. 16.

b.

Mar. 16

b.

Lu. 24. a

If

*Mat. 28
c. b.*

If I E S V be aliue. Then said the Iewes to the knight. We shal yeeld to you Ioseph, if you wil rēder I E S V to vs, for we do you to wit, that Ioseph is in Arimathea. Then said the knight & we do you to wit, that I E S V is in Galilee risen from death to life, and there they shal see him. And when the Iewes hard this, they had great dread and thus they said among themselues. If men heare these words of these knights they wil al belecue in I E S V; Then they assembled themselues together, and gaue to the knights treasures, and thus they said to them, Goye, and say to the people, as ye lay and slept, his disciples came priuily by night, and stole the body of I E S V, and if Pilate know hereof, we shal excuse you. Thus the knights tooke this treasure, and proclaymed as they were cōmanded & so their words were soone spread al abroad.

CHAPTER. X.

*How three came from Galilee to Jerusalem that say that they had
seen I E S V aliue.*

THEN

THEN came three men, named
 Phinees, Abbas & Leuy from Ga-
 lilee to Ierusalem, & thus they said
 to the princes, and to al them that were in
 the Synagogue, Sirs, we haue hard and
 seen IESV whome ye crucified; sit and
 speake to his disciples vpon the mount of
 Thabor, and there he preached to them, &
 said. Go and preach my name and my gos- *Mat. 28*
 pel throughout al the world, and baptise *d.*
 them in the name of the father, and of the
 son, & of the holy ghost. And whosoever *Mar. 16*
 wil beleue, and be baptised shal be saued, *d.*
 and he that beleueth not shal bee con-
 demned. And when the princes hard that,
 they said to these three men. Men giue
 praise & worship to the Lord IESV, and let
 it be knowne if this be true that ye haue
 hard & seen: Then these men said altoge-
 ther with one voice; By that Lord, that is
 God of Abraham, Isaac, & Iacob, we saw
 IESV sitting & preaching to his disciples,
 & if we cōceale this that we haue hard; &
 seene we should do great sin. And anone
 the Princes rose vp that held the law in
 their hands, and thus, thus they said to the;
 We cōiure you by the lawes of our Lord,
 that

that ye keepe this in secret, which ye haue said to vs of I E S V; and so they gaue to these three men great treasures, and sent also three knights with them to bring them into their owne countrey, that they should no longer abide in Ierusalem.

So the there came a great assemble of the comonalty to the Princes, & thus they said with great cōplaint: What tokes are these that are befallne in Israel: Then Annas & Caiphas cōforted them & said: We ought not to belecue the knights that kept the sepulcher, wherein I E S V was laid: they told vs that they had seene an angel lift vp the stone frō the monument, & peraduenture his disciples had said so to the knights, And we know wel, that they gaue to the knights great treasures to say thus, and so they stole away his body: wherefore men ought to belecue ~~us~~ rather than the disciples, who gaue the knights great treasures to beare false wignes: Then rose vp Nichodemus, & thus he said to the, ye haue hardy what these three me haue said, & swarne vpon the law, that they saw I E S V sit and speake vnto his disciples vpon the mount of Thabor & afterward also vpo the mount

4. Re. 2.
b. c. d.

of Oliuet, whence he ascended into heauen. And ye not wel that the Scripture telleth vs, that Elias that holy prophet was taken vp into Paradise, & whē men asked his disciple Elifeus, where his father Elias was, he answered, he was taken vp into heauen: And then they supposed wel that he was taken vp by the holy Ghost, who left him somwhere on the mountaines of Israel, & therfore they said, Let vs procure some men that may go and seeke him, so they went & sought three dayes & three nights, but they could not find Elias and therfore I counsell you to send some to seek on the mountaines of Israel, for peradventure the holy ghost hath taken away I E S V, and happely he may be found, let vs then do penitēce for the trespas we haue done: This counsell of Nichodemus was pleasing to al the Iewes, & so they sent men to seek our Lord I E S V, but they could not find him in any place: And when these men were returned they said to the Iewes: We haue sought I E S V on euery hil of Israel, and on euery dale, and in euery place, but we cannot find him any where. But we haue found Ioseph in the city of Arimathea.

And

And whē the Princes hard this they were
wondrous ioyful and merry, and they glo-
rified God that Ioseph was found. And so
the Iewes and maisters of the law assem-
bled together, and deuised amonst them-
selues, how they might speake to Ioseph,
& therfore the writ letters to this purpose
Peace be with thee, and with them also
that be with thee; we know wel that we
haue offended against God, and against
thee: And therfore father Ioseph come to
vs, ~~that~~ that we acknowledge our sin and
trespas, that we haue done against thee; &
we merueile much of thy deliurance and
taking away fro vs. We do confes that we
cōspired euil counsel against thee, but God
deliuered thee from vs. But peace be with
thee, father Ioseph, the worship of al
Israel.

C A P T E R XI.

*How the Iewes chose eight men that were
Iosephs freinds to desire him to
come to them.*

WHEN they chose eight men that were
freinds to Ioseph, and said, When ye

come

Come to Ioseph, salute him in peace, & do him greetings on our behalfe, and deliuer him these letters. So these men went forth to the citty of Arimathea, and when they came afore Ioseph, they saluted him, and deliuered to him the letters. And when Ioseph had read the letters, he said thus; Blessed be my Lord God, that hath couered me with his wings, and blessed also must he be that hath saued me from al mischiefes. Then Ioseph led al these men into his palace, and the next day after he tooke his horse, & rode with them into Ierusalē. And whē the Iewes & masters of the law hard of his coming they went with reuerēce towards him, & when they met him they said thus vnto him. Peace be with thy coming father Ioseph. And Ioseph answered; The peace of our Lord be to al his true people. Then the masters of the law with al the people wel com'd Ioseph: And Nichodemus led Ioseph into his house: Then the next day after, Annas & Caiphas and Nichodemus led Ioseph into the tēple, & thus they said vnto him. Father Ioseph, giue vs knowledge before God in his temple, of that we shal aske of you: Father Io-

seph, you know wel, that you buried the body of I E S V; and father, you know wel, that ~~we~~ enclosed you in prison, & we could not find you therein, and therfore tel vs what befel you there. The Ioseph answered and said. When ye had shut me in the close prison, vpō the Sabboth day, as I was in my oraizons and prayers, the place was spred about me with an exceeding great light, as it seemed, from the foure parts of the ayer, And so I lift vp my head, & I saw my Lord I E S V stand close by me, shineing with great brightnes so that for feare I fel downe to the ground. Then my blessed Lord I E S V tooke me by the hand, and lift me vp from the ground, and washed my face, and kissed me, and thus he said vnto mee. Brother Ioseph thou art cleane by the water of thy faith, for thy sins are released, and forgiuen, and therfore my freind, haue not dread, but behold ~~me~~ ^{me}, and know who I am: And so I did behold him, and said. My master Elyas? And he answered againe, and said, I am not Elyas, but I am I E S V S Christ, whom thou buriedst honourabley; Then said I to him, Lord shew me thy monument, where I

buried

buried thee; And then my Lord held mee by the hand, and led me to the monumēt, and there he shewed me the precious Syn-donia, wherein I wound him; And then I knew verely that he was my Lord IESV, and then I fel downe & worshiped him, and said. Blessed be thou, my Lord IESV that art come hither to visit mee, & of thy fauour hast deliuered mee; And then he tooke me by the hand, and led me to the citty of Arimathea, & then he led me into my owne palace, & said vnto me, Brother Ioseph, peace be with thee, & see that thou go not out of thy place, these forty dayes, for the Iewes wil do many iniuries to diuerse of my freinds, & now wil I go to my disciples, & speake to them of the saluatiō of the word; And whē he had spokē that word, he vanished away from mee; And whē the princes of the law, & other Iewes hard this, which Ioseph had said, they were greatly abashed, & with great feare they fel downe to the earth, and cried, sayeing. What tokens are these, that are befallne in Israel? The knights that kept the sepulcher beare witnes that they saw an angel come downe frō heauen, & that IESV was risen

from death to life, & that he were teene in Galilee; And we know wel that I E S V S was a man, and his father and mother we know wel, both Ioseph and Mary, what may we say here against it? Thē said a Iew named Leuius: I know wel the beginning of I E S V for I haue bene much with him, for vpon a time as I was in the temple, in mine offrings & oraizons, even that same time, S. Simeon rooke the child I E S V In his armes, and thus he said to him. Lord now lettest thou thy seruāt depart in peace, according to thy promise: For mine eyes haue seen thy saueing health, which thou hast prepared before the face of al people, Then said the Iewes: Let vs send for those three mē that said, they saw I E S V speaking to his disciples vpon the mount of Oliuer; And so they sent for those three men, and when they were come afore thē they said; As truely as the God of heauen liues; so truely saw we I E S V ascending into heauē afore al his disciples. Then answered Anas and Caiphas. Our law saieth that by the words of two or three is sufficiēt witness, what may we say hereto, we know wel that Enoch pleased God, & was rakē

vp into heauē; & the sepulcher of Moyſes
could neuer be found. Pilate deliuer'd to vs
this I E S V whome we beat with ſcourges,
and crowned him with thornes, and after-
ward he was crucified, and we ſmote him
in the ſide with a ſpeare, & Ioseph buried
his body in the ſepulcher, who now testi-
fieth that he is alieue: & theſe men alſo ſay,
that they ſaw him aſcend into heauen.

CHAPTER XII.

*How Ioseph told that diuerſe men which
had been dead were riſen againe to life,
and eſpecially of Symons two ſons
Gariuſ and Leuiciuſ.*



AND then Ioseph told the
princes other great mira- *Ma .27*
cles, that there aroſe vp ma-
ny dead bodies out of their
graues, & I know wel that
ſome of them haue beene in Ieruſalem,
whome the miſbeleeuers haue not ſeen;
And we be ſure that S. Symeon receiued
I E S V S in his armes in the temple, who

was a right holy man. This Symeon had two sons, whose names were Garius and Leucius, at whose death and buryals we were present. Go now, and search there graues, but sure I am they be not there to be found; but they be in the citty of Arimathea in prayers, and speake to no man, but keep themselues stil and quiet as tho they were indeede dead, And therefore let vs go to them with reuerence, and bring them to the temple, and when we haue coniured them, perhaps they wil tel vs some what of the resurrection of IESVS and how he arose from death to life. Then al the Iewes and masters of the law went to the graues of these two brethren, but they found. And soone after they went to the citty of Arimathea, which was forty miles distant from Ierusalem, and there they found them aliue; Then they kissed them, and led them to Ierusalem, with great worship, and led them into the Synagogue. And when they had shut the doores surely, they tooke their lawes, and coniured them by the law of Israel, and by God Adonai, if that they liu'd, and if that IESV God of Israel did raise them.

When

When Garius and Leuicius hard this, they looked vp together into heauē, And then they made signes of the holy crosse on them, and they spake and said : Giue vs parchement and ink, that we may write the things we haue hard and seene, And so they gaue then both inke and parchement, and when they were set, they wrote both on this wise.

Our Lord I E S V Christ, which art the resurrection of the dead, and them that belecue in thee, suffer vs to shew forth the secrets of thy diuine majesty, which thou diddest in hel by the vertue of thy holy crosse, for we be cōiured by thee, to speake of thee. And thou commandedst vs by thy seruant Michael the Archangel, that we should tel the secrets of thy diuine majesty, which thou diddest in hel afore thy holy resurrection.

As we were with our forefathers in the great ~~darknes~~^{prison} depth of darknes, there appeared a great brightnes as if it had beene a beame of light from the sun, that cast a royal light vpon vs, and straight way Adam our forefather, the patriarks and prophets rose vp, and said. This

Ifa. 9. a.

is the light of him that behights vs endles light; and anone Iſaias with an high voice began to ſay. This is the light of our Father, the ſon of God; as I prophecyed whē I was aliue, At the firſt time was eaſed the land of Zabulon, & the land of Nephalim; and at the laſt, the way of the ſeuer Iordan to Galilee of the gentiles was aggrauated, the people that ſat in darknes ſaw a great light, to them that dwelt in the regiō of the ſhadow of death, there ſprang a light. And this light was there as it had beene a ſtar ſhineing alone vpon vs; and as we were in ioy & gladnes of this light, that ſhone vpon vs, there came to vs our Father Symeon, & thus he ſaid to vs with great ioy. Glorify our Lord God I E S V Chriſt our Sauour, whome I receiued a child in the tēple, & tooke him in mine armes, ſaying thus, Lord now letteſt thou thy ſeruant depart in peace according to thy word: For mine eyes haue ſeen thy ſauing health, whome thou haſt prepared before the face of al people. When al the multitude of Saints that were in hel heard this, they were wondrous ioyful & merry.

Symeon.

And after came there another man to vs

as it

as it had been an hermite, and our father Adam asked him what he was; and he answered and said, I am the voice of a cryer in the wildernes, make ready the pathes of the Lord, for I went before the face of our Lord to make ready his wayes: and to giue knowledge of saluation to his people for the remissiō of their sins, And when I saw him come to me I was fulfilled with the holy Ghost, & thus I said, Behold the Lāb of God, behold him that taketh away the sins of the word; And him haue I baptised in floud Iordan, and vpon him I saw the holy Ghost come downe in the likenes of a doue; And then I hard a voice that came from heauen, sayeing thus. Thou art my wel beloued sō, in whome I am wel pleased. And now I come before him to you, to shew you that the son of God is come from on high to visite vs, and to giue light to them that sit in darknes, and in the shadow of death, and to guide our feet in the way of peace. When that Adam our forefather was baptised, anone he said to Seth his son; Tel to thy children Patriarks and prophets, what the angel said to thee, whē I sent thee to the gates of paradise, that thou

Iohn
Baptist.

Isai 40.
a.
Lu. 1. 8.

Io. 1.

Mat. 3. b

Lu. 3. d.

Lu. 1. g.

Seth.

thou shouldst pray our Lord God, that he would send to me by his angel, of the fruit of life, and also of the oyle of mercy, to anoint my members such time as I was grieved with much sickness. Then Seth started up, and said with a loud voice; As I was at the gates of paradise, praying our Lord God for the oyle of mercy, our Lord sent Michael his Archangel, who said thus vnto mee: I am sent by our Lord to thee, being ordained ouer mankind; I tel thee Seth, thou man of God, weep not, neither pray farther for the oyle of mercy, to anoint Adam thy father, for in no wise canst thou haue any thereof, vntil the latter dayes when five thousand one hundred, ninety and nine yeares be fulfilled, then shall the most loueing son of God **I E S V S** Christ, come into the world, and shall raise vp the body of Adam thy father; and many bodies of Saints, And the same Christ shall be baptised in floud Iordan, & then shall he anoint with the oyle of mercy, as many as beleue in him; and this oyle of mercy shall be giuen from generation to generation of them that shall be baptised of water, and the holy Ghost
into

into life euerlasting ; then shal Christ, the son of the liueing God go downe into hel, and lead thy father into paradise, to the tree of his mercy; When the patriarks and prophets hard this that Seth had sayd, they made great ioy and gladnes. And whiles they made this great ioy, Sathan the prince of hel and authour of death, sayd to the master of tormentry ; Make thee ready to receiue I E S V Christ who gloryeth himselfe to be the son of almighty God, and yet he is a man that feareth death, for he said, My soule is heavy vnto death ; and this I E S V S hath wrought many sorrowes and euils against mee, for whome I had made blind, crooked, lame and lepers, them hath he made whole by his word; and also the dead, that I brought to thee, hath he raised to life. Then the prince of tormentry answered to Satan, What is he that is so mighty by his word, and thou sayest that he is a man that feareth death, al that euer were mighty on earth, thou hast brought into my bonds ; and if he be thus mighty in manhood, as thou sayest, then is he surely so mighty in diuinity, that we shal neuer
with-

withstand him; and tho he said, that he feared death, yet I tel thee, he wil deceiue thee, and ouercome thee as al times. Then replied Satan to the master of the tormētry, and said; Why fearest thou to receiue mine aduersary and thine? I haue set the Iewes against him, and I haue made ready the rods, where with he shal be scourged; and I haue prepared the croffe, where upō he shal be crucified, & the nayles to fasten him thereto; and I haue mingled a drink of ayzel and gal that he shal drinke: and I assure thee, he shal bee dead anone, and I wil bring him readily vnto thee: Then answered the prince of tormentry, Is not this he, who by his might, hath taken from me, those which were dead? What hopest thou he may be, that doth such masteries by his word? I feare much, that this was hee that tooke away Lazarus from mee, & raised him that had been dead three dayes, whome I held bound in my prison, and him he restored to life by his word; Then answered Satan and said, I do thee to wit, that he is the same I E S V. And when the prince of tormentry hard this, he said to Satan, I coniure thee by thy Power, and mine,

mine, that thou bring him not hereto mee. For when I hard the commandemēt of his word, I trembled and shooke for feare, & al the fiends with mee, so that we could not detaine Lazarus, but he did flee from vs as swift as an eagle, out of the bounds we had him in: & the eath, wherein he lay dead opend, and yeelded him vp guicke, Thinkest thou Satan to hold such a Lord, that tooke his seruāt from vs, maugre vs al, by vertue of his word; wor thou wel this, without doubt, if thou bring him hither, who is so mighty to saue al mankind, he wil put vs hence, Satan, & al those that be shut in our prison, restrained by their sin in our bounds, by him they shal be deliuered, and carried into euerlasting life. And soone after that they had thus spoken together, there came a voice of the holy Ghost as it had been thunder, & thus he said; Ye Princes, vnclose your gates, & be ye lift vp ye euerlasting doores, that the king of glory may come in; and when the prince of hel, hard this voice, he said to Satan, Go hence from vs, if thou be mighty to fight, go fight with him that is king of glory, and so Hel threw Satan from him,

ps. 13.
and

and then he said to his fel Sergeants, Shut mightily your gates with iron bars, and fight strongly, & withstand him valiantly, that the king of blisse come not herein, & that our strong hold be not taken from vs, and we to be put into endles sorrow, And when the Saints hard this, they said with aloud voice to the deuils, and to the prince of tormentry, O wretches vndo your gates, and let the king of glory come in. Then said Dauid the prophet, Prophecied I not, when I was liueing on earth, and said thus, This is the day which our Lord hath made, let vs be merry and ioyful therein; And after him said Isaias to al the Saints: Said I not when I was liueing? That the dead should liue againe, and the slayne should rise againe awake therfore, and praise ye that remaine in the dust, Then spake Daniel; Said I not that many of them, that sleep in the durst of the earth should awake to life againe. And anone Hoseas said; Spake not the holy Ghost by me to death & hel sayeing. O death I wil be thy death, O hel I wil be thy sting: where is now your pride,

O death and hel? where is now your victory? When the Saints had hard these words, they said al at once to the prince of hel. Open your gates ô wretches, for ye be taken and bound, and may not help your selues then came the voice the second time sayeing thus, Open your gates, ô ye princes, and ye euerlasting doores be ye opened, and the king of glory wil come in. And when that hel hard this voice come twice, he answered vnaduisedly thus. Who is this king of glory, Then answered Dauid, sayeing thus, I know wel that voice to be of the holy Ghost, for I prophecyed it before, and now I say to thee hel, Our Lord strong and mighty, a Lord mighty in battle, yea the Lord of powers, he is the king of glory: And he looked downe from heauen to earth, to heare the lamentations of the prisoners, and to loose out the children of the slaine; and therfore thou vncleane shinking sink, vndo thy gates, that the king of blesse may come in; And as Dauid had said this to hel, there came vpon them the glorious desired king of blis in forme

Psa. 23.

of

of man, and illuminated al the darknes of
 hel, with the glorious brightnes of his shi-
 neing face, and al the gates and closures of
 iron bars and bolts, al to burst at his holy
 comeing, and al the fiends made him way
 to passe, And when the Saints saw I E S V S
 our Sauour comeing with angels, they
 were abashed through there great ioy, so
 that they durst not speake but with glad &
 soft hearts they said thus. Our Lord God
 and Sauour thou art come to vs, king of
 glory, to deliuer vs out of the bounds, of
 these false vniust fellows, and blessed be
 thy name, for we see thy glorious face &
 we shal be made whole. Then came our
 Lord I E S V S, and blast al the bonds afun-
 der, wherwith we were bound, and com-
 manded that we should be deliuered out
 of al anguishes, from that time foreward
 euen for euer. And when the prince of hel
 and al his fiends saw the great brightnes,
 they had then great sorrow and dread,
 Then ten princes of hel rose vp from their
 seats with horrible roring and cryeing, &
 said thus with great lamentatiō. Oh I E S V,
 how be we ouercome by thee? what man
 art thou that gettest so thy request of God,
 vnknowne

ps. 106.

ps. 4. 79.

ps. 106.

vnkno vne to vs ? What art thou that
breste al our powre ? who art thou, that
art so great, and appearedst so little on
earth ? what art thou that wert so meeke
and lowly on earth, & now art a princely
champion in forme of a man ? that wert
dead, but now liuest king of glory ? And
now al creatures tremble & guake by thy
crosse, and by thy death, who wert buried
in a sepulcher and art descended to vs ; Al
liueing creatures tremble and guake at thy
death, and al the foure elements shewed
their tokens ; and now hast thou deliuered
al them that were dead and distressed, and
freed frō miserie al our fel captiues. What
art thou that hast deliuered thē that were
distreined here amonst vs for their sin, and
hast called them backe to their first fran-
chesse ? What art thou that giuest light to
them that are blind by the brightnes of
thy godhead, And then al that were in
hel cried with one voice, and said, Ah,
what art thou, that art so mighty a man,
and so cleare in maiesty, shineing with-
out blame, and cleane from earthly sin ?
what art thou that entrest into our region
without dread ? and fearest no point of

tormēting, but takest from vs al those that were strained in our bonds. Peraduenture thou art that I E S V of whome our great prince said to Satan, that thou shouldest gaine to thy selfe al the power of the world by the death of thy crosse, Then our Lord I E S V Christ rooke Satan, and bound him, and deliuered him vnto Hel the prince of Tormentry. Then the prince of hel beheld Satan, sayeing this to him, Ah thou prince of perdition, three headed Beelzebub, lyer against the angels of God, why hast thou done this deede? what a dispoyling hast thou got vs? what harme diddest thou vnto vs, when thou causedst the king of glory to be crucified, Ah thou false Satan, thou knowest not what thou hast done? for this I E S V hath lightned al the darknes of death, with the clerenes of his diuinity; and hath now broken al the gates of our deep prisons, & loosed al that were therein, and they that were in our tormentry scorne vs, and by their prayers we shal hereafter be ouercome, who neuer hitherto durst speake one word against vs. Now are they filled ful of maruelous ioy, by the prai-
seing

seing of their Lord God ; Ah prince
of al wickednes, and father of fello-
nies, why hast thou done this? how durst
thou giue vp such a Lord to be crucified?
now al those that were in despaire from
the beginning, vnto this time, are in
health and endles life, and we shal
neuer heare there grutching, groaning
and weeping, Ah fel Satan al the
riches thou hast got by thine apple in
paradise, thou hast now lost by the
tree of the crosse: and al thy ioy is pe-
rished, for as much as thou hast cruci-
fied him that was against thee, and wot
thou wel, thou shalt suffer torments end-
lessly in thy horrible prison. Ah false Satan
author of death, and father of pride, thou
shouldest first haue enquired into his cau-
se, if he had beene worthy of death; and if
thou hadst found no cause of death in
him, thou shouldest haue left him aliue;
But thou foundest no fault nor cause to
crucify him, & because thou wert so hardy
to crucify him, thou art the cause that he is
entred into our region; and wottest thou
what thou hast done? thou hast euer
made vs al forlorne, and we wretche.

**Comm* hal dwel alone in tormentry euerlasting.
 And as hel spake this ~~thing~~ thing of blisse,
 and thus he said to hel and Satan. Satan
 prince of hel thy portion shal be eternally
 to dwel here, in stead of Adam, and his
 children and al my righteous people. And
 then our blessed Lord held forth his right
 hand and said; Come to me my holy ones,
 and al that haue my image & my likenes,
 who were condemned to death by the
 fruite of the apple, & now it shal wel ap-
 peare that the deuil is damned by the tree
 of the crosse; And anone al the Saints as-
 sembled themselues together vnder our
 Lords hand. Then our Lord tooke Adam
 by the right hand, and said thus to him. My
 peace be with thee, and al my righteous
 children, and al mine elect Saintes. Then
 our forefather Adā fel on his knees, afore
 our blessed Lord, weeping for ioy, & thus
 he said; Lord I wil magnify thee for thou
Psa. 29. hast taken me, and hast not suffred mine
 enemies to triumph ouer me; My Lord
 God I haue cried vnto thee and thou hast
 heard mee, Lord thou hast brought my
 soule from hel, thou hast saued me from
 them that went downe into the lake, sing
 vnto

vnto the Lord, ye that be his Saints, and
 giue praise for a remembrance of his ho-
 lines, Then al the Saints fel downe vnto
 our Lords feete, sayeing with one voice
 to our Lord God, Thou art come to vs re-
 deemer of the world, ~~thou art~~ be thy name,
 as thou hast shewed ~~to~~ vs by thy holy
 lawes, and by thy holy ~~prophets~~, thou hast
 now redeemed vs by thy holy crosse, and
 thou art come downe to vs by thy sacred
 vertue, to deliuer vs from death, and from
 the horrible paines of hel. And then our
 blessed Lord lift vp his hand, and made the
 signe of the holy crosse vpon Adam, and
 vpon his holy Saintes; and so he tooke
 Adam by the right hand, & ascended out
 of hel into the ayre, and al the Saints fol-
 lowed him, Then king Dauid said with a
 loud voice, Sing to our Lord God a new
 song, for he hath wrought maruelous
 things. Then after Dauid said Micheas.
 What God is that, who is like thee o Lord,
 who takest away iniquity, and forguiest
 the sin of the remnant of thine inheritan-
 ce, After him said Abacuc. Thou art come
 forth to the saluation of thy humble peo-
 ple. And then after him said al the Saints,

Pf. 87.

Mich. 7.
d.Abac. 3
c.

Psa. 87. O Lord God our Sauour, blessed be thou
Psa. 99 that comest in the name of the Lord, for
 thou art both ioy, and blisse vnto al thy
 Saints, Alleluy. Praise our Lord al ye his
 Saints, and they that feare God both smal
Apo. 19 and great, for our Lord God almighty shal
ab. reigne ouer vs, let vs reioice and be glad
 and giue him praise, Alleluya. And then al
 the prophets pronounced al their prophe-
 cies, which they had spoken very pleasing
 to our Lord God.

And then our Lord tooke Adā our fore-
 father, by the hand, and al his holy Saints
 with him, & them he deliuer'd to Michael
 his Archangel, & he led thē into paradise,
 where is endles ioy. And when they were
 entred into paradise, there came towards
 thē two men of great age. And the Saints
 asked them what they were, and how it
 came to pas that they were there bodily,
 and had not been with them in hel. Then
Gen. 5. c. one of them answered & said, I am Enoch
 who by the word of God was translated
 hither, & he that is with me here is Elyas
4. Reg. the Thisbite, who was brought hither in a
2. b. burning chariot, and suffred not death; but
 we are kept to the coming of Antichrist

to fight with him with words and tokens of our Lord God. And of him we shall be slaine in the citty of Ierusalem, and three dayes and an halfe after we shall rise from death to life, and be taken vp into the skyes; And as Enoch told this vnto the Saintes, there came to them a man beareing vpon him the signe of the holy crosse; And when al the Saintes saw him, they said vnto him, Who maigest thou bee, that hast vpon thee the likenes of a theefe, and yet bearest the signe of the holy crosse; Then this man answered vnto them and said; Ye say truely, I was indeed a theefe, many cursed deeds did I on earth, and therefore the Iewes crucified me with our Lord I E S V; And when I saw the moucings of the elements at his passion, I beleued that he was the Sauour of the world, makers of al creatures, and almighty king. Then praied I to him, Lord haue me in mind, when thou comest into thy kingdome; and anone the Lord blessed for euer hard my prayer, and sayd vnto mee, This day shalt thou bewith me in paradise; Then tooke he the signe of the holy crosse, and said vnto me, Beare this signe

with

S. Luc
23: f

with thee, and go into paradise; And if the angel which is keeper of paradise, wil not suffer thee to enter; shew him the signe of the crosse, and say to him. **I E S V S** Christ who was now crucified, sent me vnto thee; And when I had said this to the angel, immediately he opened the gates, and led me into paradise, and set me on the right side, sayeing thus vnto mee; Suffer, and hold thee here yet a little while; for Adam father of al mankind with al his children the freinds of God, shal come hither by the vertue of Christs passion. And when the holy Saints, patriarks, and prophets, had hard these words of this theefe; they said al with one voice; Blessed be our Lord God almighty, father of endles mercy, that hath giuen fush grace to sinners, and hath brought vs to the ioyes of paradise, into the pasture of delights, and to endles ioy. Amen.

These are the holy secrets of diuinity, that we haue seene I Garius, and my brother Leucius, but our Lord God wil suffer vs no longer to tel and shew vnto you the secrets of his diuinity. For S. Michael the archangel said vnto vs; rise, go

into

into the citty of Ierusalem, and be there in praiers; & glorify the holy resurrection of our Lord IESV Christ, with your brethren that rose with him speake to no person, but be as dumb vnto the time that our Lord shal suffer you to shew the secrets of his diuinity. And so the holy archangel commanded vs to go to floud Iordan to a place there, where were many that are risen with vs in witnes of the resurrection of our Lord IESV Christ: and there we should be baptised each of vs receiueing white stoles; and we haue grant of our Lord to be in Ierusalem and hold the holy Pask with our freinds And thus S. Michael commaunded vs, that we should be in orysones in the citty of Arimathea, and that we should shew to you these holy seciets. And therefore giue praises to your Lord God, and acknowledgedg your default, and so pennance, that he may haue mercy vpon you; Now peace be with you of our Lord IESVS Christ, who is Sauour of vs all. Amen. And when this scripture was thus writté Garius and Leucius rose vp. And so Garius deliuered the byll that he had written

into

into the hands of Annas and Caiphas and Gamaliel: And Leucius gaue vp that which he had written into the hands of Nichodemus and Ioseph of Arimathea. And then they vanished out of sight, and were no more seene. Both the bylls were al as of one hand, as tho one man had writ them both: and there was not in the one, one letter more than in the other.

CHAPTER XIII.

*How Nichodemus and Ioseph told Pilate
al that these two men had said; and how
Pilate treated with the Princes
of the law.*



AND when the Iewes and masters of the law, had read these bills and vnderstood them, they were greatly abashed and ashamed and then they said amongst themselves. Certainly IESV was Gods son, and blessed must he be for euer, for al things beare witnes thereof; oh what wondeaful

things

things are befallne in Israel? And soone after they went out of the temple, Then Nichodemus and Ioseph of Arimathea told al these things vnto Pilate then Pilate did write downe al that had happened concerning I E S V S, and what the Iewes had said of him; and al these meruailes did Pilate put into his bookes. After this Pilate entred in among the Iewes; and before him assembled al the masters of the law princes and byshops; Then Pilate commanded, the gates and doores to be shut, and then he said vnto them. Men and brethren, it is giuen me to were, that ye haue among you a strang story of great scripture, which I desire to see, and therefore I charg you that it be brought into my presence. And when it was brough before him, then said he to them al, I adiure you by the vertue of our Lord, who is father and maker of al things that ye conceale no counsel, but declare the very truth. Ye know by the Scriptures here written, that I E S V whome ye crucified is verely Gods son, and so it behoued him to come into this world to saue mankind. And ther-

therfore I charg you that you tel me what time Christ should come by your Scripture. When Annas and Caiphas were thus adjured they charged and commanded that al should go out of the temple, saue Pilate, and them two, And then said they to Pilate; Good Iudge thou hast so assured vs, that we must needs shew to thee the truth of this matter, whereof thou hast enquired. Syr, vnto the time that we had crucified IESV, we knew not that he was Gods son, but we supposed that the vertues which he wrought, had been done by some charme or magicke; then assembled we into this temple, and here we did rehearse and examine al the vertues that he had wrought; And there were many of our lineage that said, they had seene IESV after his passion, and hard him speake to his disciples: and they sayd, they saw him ascend into heauen; and we saw two men, whome IESVS had raised from death to life, who told vs many miracles which IESVS had done at his death, and after; and that may we vnderstand by the scriptures, which we hold in our hands. But our custome is to reuerence the histories

which haue beene heretofore in our Synagogues and so we find by witnes of God in the First booke ; where it is writtē that S. Michael the archangel , said to Seth the third son of Adam; O Seth thou man of God, weep not , neither pray for the oyle of mercy to annoint thy father Adam for the griefes of his body, for thou canst in no wise get any thereof, vntil the latter dayes when fīue thousand , two hundred yeares , except one are fulfilled; then shal come the most loueing son of God , Christ , to raise vp the body of Adam, and many mo from the deade, and that same Christ shal be baptised in floud Jordan , and he shal anoint al them that beleue in him with the oyle of mercy , and that oyle of mercy shall be from age to age , to them that shal be borne againe of water and the holy ghost, into eueralasting life. Then shal Christ, the son of the liueing God come downe, and bring thy father into paradise , to the tree of his mercy. Al this S. Michael spake vnto Seth. And yet we (said Annas & Caiphas) do looke for his comeing. And we read that the God of Israel said vnto Moses,
and

& commanded him that he should make an ark of Shittim wood , whose length should be two cubits and an halfe , and the breadth , one cubit and an halfe , and the heigh also one cubit and an halfe ; and by these five cubits we vnderstand the old testament ; that when five thousand and two hundred yeares , one excepted are accomplished , then shal IESVS Christ the son of God come into the Ark , that is the womb of the virgin Mary , Thus our Scripture beareth witnes of him , that shal be the son of God , and the king of the people of Israel , But after the passion of IESV , we and our princes marueled of the tokens and works that were done by him , and so we looked on our historyes , and counted the whole linage downe to Ioseph , and the linage of Mary mother of IESVS , and wee haue found , that from the time that God made the world , and Adam the first man , vnto Noahs floud , are two thousand two hundred , forthy two yeares , and from the floud vnto Abraham , are nine hundred forty and two yeares ; and from Abraham vnto Dauid are nine hundred

foure score and fixe ; and from Dauid
vnto the transmigration , foure hundred
foure score and foure ; and from the
transmigration , vnto the Incarnation of

I E S V

Christ are
fue hundred
forty fue



And thus the total account is fue thou-
sand, one hundred, ninety, nine. Al these
things did Pilate commit to writeing that
they might be
read of those that
should come after.